

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V.

DECEMBER, 1901

No. 12

Glory to God in the highest, and on earth peace, good will toward men. Luke 2 : 14.

Christmas Bells

I HEARD the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

AND in despair I bowed my head;
There is no peace on earth, I said;
For hate is strong,
And mocks the song
Of peace on earth, good will to men!

THEN pealed the bells more loud
and deep:
God is not dead, nor doth he sleep!
The Wrong shall fail,
The Right prevail,
With peace on earth, good will to
men!

—Longfellow.

510 & Tremont & Temple
Boston

"Topics for 1902"

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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Home Mission Echoes will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

PLEASE consult the pink label on the paper, and remember that the date indicates the time to which it is paid. If you are in arrears please remit to 510 Tremont Temple before December 31st. By so doing, time, labor, and expense can be saved at this office. Each renewal will be dated ahead one year from time of expiration of subscription, thus the subscriber loses nothing, and the magazine gains much.

Suggestions for Christmas

IN planning your Christmas gifts have you thought of a year's subscription to HOME MISSION ECHOES for some of your friends? It can be mailed from this office for twenty-five cents a year. Its monthly visits would be a constant reminder of your love and good wishes.

For some of your little friends a life-membership certificate of *Precious Jewels* would be an acceptable gift, and a pretty ornament for the little one's room. Cost, \$1.00.

For a Sunday-school class the Alaska Calendars are a dainty and useful gift. Price, ten cents.

For a more costly gift a life membership in this Society would be acceptable. Are there not some organizations that would like to remember their pastor's wife in this way, or a Sunday-school class their teacher? In so doing you will not only contribute to your friend's happiness, but be making a gift to the Lord in helping to carry forward His work.

Which State Will It Be?

ACCORDING to promise made to the State vice-presidents, there will be reported in the January number of this paper the State that has made the greatest gain in subscribers to HOME MISSION ECHOES since July last. Only one month to send in the names of new subscribers. To which of the New England States shall the honor be awarded? Are there not in all our churches women who are willing to do a little work for the Master in securing new subscribers to the ECHOES? Any person sending in five new names will receive one copy free.

NOW is the time to secure clubs for the ECHOES. We should have 20,000 subscribers this year. Do a little personal work, and thereby interest many women in this little paper. Every church should have an ECHOES committee who will look after the newcomers, and ask each woman to take the paper. Some churches are sending in large lists of subscribers. Sisters, will you not press this matter? Do not wait, but take up the work *at once*.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. V.

DECEMBER, 1901

No. 12

The Woman's American Baptist Home Mission Society

Editorial

OUR subject this month is "The Outlook in New England and on the Field." We have only words of gratitude and praise for the noble women who have acted as State vice-presidents. We have watched their work with keen interest, and we believe they have worked with singleness of aim to advance the Redeemer's kingdom. Some of these women have rare ability in organizing and carrying forward their work.

EACH State vice-president should be in touch with her directors, and know with what success they are teaching their associations. It has been our privilege to visit many of the association basket meetings and churches during the autumn. The men as well as the women have shown by their words, as well as welcome, that they believe in our Society's work.

THE basket meetings have been well attended, and in most cases they have been seasons of spiritual power. We are sorry to report the resignation of Mrs. W. F. Gillette, director of Boston East, and Mrs. F. O. Draper, director of Boston West, Associations. We need to pray for laborers to enter these fields as directors. There must be some women who are fitted for this work. Where are they? The director's position is one of great responsibility, but also one of rare privilege. We have a noble band of women who are looking after the interests of Home Missions in New England.

MRS. AMANDA MILLER COLEMAN has done valiant work for the Society during June, September, and October. It has not been an easy matter for us to map out her itinerary and look after the train connections, as she has gone from one State and city to another. We know it has been far harder for her to meet all these engagements. Yet as she goes from us she will have the consciousness of having helped and instructed the women of our churches about the needs of her people.

WHEN this paper reaches its readers there will remain only four months of the fiscal year of this Society. The receipts for those weeks must be unusually large in order to close our books free of debt. We need before April 1st, \$22,000. In order to meet our appropriations and to return the amount, we have been obliged to borrow in order that our teachers might be promptly paid each month.

Has your circle made an effort to reach its apportionment? What are you personally willing to do in order that this Society may meet the obligations resting heavily upon it?

Point Judith

IT was the privilege of the editor to spend a Sabbath in October with the church at Point Judith, R. I. The pastor, Rev. T. S. Snow, preached an excellent sermon in the morning, and in the evening we spoke to an appreciative audience upon the needs of our American Baptist Home Mission Society.

The work of the women of this church should have more than a passing notice. The mission circle consists of nine members. Between September, 1900, and September, 1901, these women have paid and sent to the treasury of the Woman's Foreign Missionary Society \$114, and to the Woman's Home Mission Society \$109. We have watched with great interest this little company of intelligent Christian women for some time, and were anxious to learn about their methods of raising money. We found that they have been accustomed to give for the parent societies, and in order to send anything to the women's societies they must earn it. One woman makes delicious cookies and sells them, another goes out sewing, still another cleans house for her neighbors. One bright young girl, although employed all through the day, teaches music during her hour of recreation, and gives the money for the Lord's work. As far as we could learn, none of the money of this Varnum Circle reduced their gifts to the parent societies in order to give to the women's societies. No entertainments or suppers were given, but the money was earned by hard work. All honor to the little band of women at Point Judith.

The Outlook

For Mexico and New Mexico

Echo Mission, Velarde, New Mexico

MR. AND MRS. W. H. RISHEL are hard at work, and the seed so faithfully sown is bearing fruit. The little church has received several new members. Miss Rhoda Denman has been employed by the Society to relieve Mrs. Rishel of all household duties, and also to take charge of the sewing department. Miss Denman has begun her work and has sent to our churches for material to start the sewing class. These needs have been liberally supplied by the women of our churches. Thimbles, needles, thread, from 36 to 70, pieces of cotton cloth, print, etc., are much needed. All bundles sent by mail should be sent to the above address.

Monterey, Mexico

DOCTOR WESTRUP writes that this city is a curious mixture of new and old. Houses built upon the American plan are numerous. Electric lights flash over narrow streets and old-fashioned cottages, relics of the viceroyal regime, and steeple-hatted Mexicans lounge past stately mansions, or lift their sandalled feet into a street-car as nonchalantly as you please. They are now reading a four-paged newspaper which costs a cent. The school has a prominent position here, and with the large attendance at church compels attention. The continuance of this school is a wise expenditure of money.

City of Mexico, Mexico

WE have not heard directly from our teacher, Mrs. Gresham, but a line from Mr. Sloan tells us of the large attendance. The question arises, "What shall be done with all the pupils?" The boarding-school is eagerly desired by all Christian Baptist workers in Mexico City. The editor well remembers the small room which is used for a schoolroom, and the available bit of land nearly opposite the church, where our boarding-school could be erected. Is there not some woman who would give money needed for the education of the girls and women of Mexico?

For the Indians in Oklahoma Territory

Elk Creek Mission, Hobart

MRS. HICKS writes of the second Sunday in September, when she attended meeting in an out-station where four services were held, children's day observed, and two converts were baptized. A midnight prayer-meeting was held in one of the homes, where forty attended. The third Sunday in September Mr. Hicks preached two sermons, observed communion, attended a funeral, baptized two, and married a couple. The needs of this mission are manifold. Mrs. Hicks wants material for her sewing school. Send cotton cloth, print, needles, thread, thimbles. Christmas toys and gifts will be appreciated. Address all mail packages and boxes to Rev. G. W. Hicks, Elk Creek

Mission, Hobart, Oklahoma Territory. Small scissors, needles, thread, No. 40, 50, and 60, thimbles of various sizes, gingham, and cotton cloth are also needed. Bed linen and warm clothing are also needed.

Wichita Mission, Anadarko

MR. DYKE has spent the hot summer at the mission trying to do all in her power for the needs of the Indians. She finds that many white people who have come into the Territory need help in many directions. The opening of saloons all through Oklahoma is a serious hindrance to Christian work. We need to bestir ourselves lest the good work accomplished by faithful workers be overthrown by the adversary of souls. The temperance question is one which touches our missionary work, and the church needs to look after the moral and spiritual interests of the weak among the Indians, as well as those nearer home.

Mrs. Dyke wishes to give these Indians a good Christmas. They need clothing to keep them warm; they need everything before December 20th. Men's clothing will be acceptable, and clothing for the smaller children under school age; also quilt pieces for their sewing meetings.

Bacone, I. T.

THE school at Bacone numbers ninety-nine; some have been refused admission for lack of room. Some of our pupils are full blood Indians, some entirely white, and the rest mixed. Every day we spend a few minutes talking about some verse in the Bible; sometimes it is the same verse for several days. The scholars seem much interested and ask many questions. But there seems to be so little sense of sin among them.

For the Chinese

Fresno

MISS STEIN, our faithful worker at Fresno, has been watching anxiously by the sick-bed of her mother, who was taken ill September 27th. Her last letter, dated October 24th, tells us that the aged saint is slowly convalescing. The Chinese seem to think it is a great privilege to see Mrs. Stein, and listen to her story of Christ's dealings through eighty-five years. We hope and pray that this dear Christian woman will be spared many years to aid Miss Stein in her work.

Sacramento

THERE has been no cessation in this Chinese school during the summer. Mrs. Nelson, Miss Willsie's faithful helper, gives her time free of charge, and remained at her post during August, taking only two weeks of rest. The boys are coming in fast, and the women welcome our worker as she visits them in their homes. They said to her, after she returned from her vacation: "Oh, Senshong (teacher), me not see you long time," and Miss Willsie feels that she will never leave them again.

Butte, Montana

MRS. WHITMORE writes that the work at that place is making progress. A good attendance and interest are manifested. Women and children are coming into the school, and the chapel is nearly full on prayer-meeting evenings. Both at Butte and Sacramento a Chinese missionary is desired. It seems as if the time is ripe for that work. An attempt is being made to start a school in Billings, Montana, for the Chinese.

For Negro Schools

IN the Corresponding Secretary's message, sent out in September, there was a typographical error. We spoke of six schools among the negroes where teachers are supported by our Society. It should have been seven schools, — Spelman Seminary, Hartshorn Memorial College, Mather School, Water's Institute, Arkansas Baptist College, Jackson College, and Coleman Academy. The January number of ECHOES will be given to tidings from these schools. We have received from Spelman Seminary and Jackson College some interesting incidents which we will give in this issue.

For Utah

OWING to removals from Provo, Utah, and the opposition of the Mormon church, the attendance upon the schools has been diminished, and it is deemed advisable for the two schools to combine. Mrs. Waters and Mrs. Enos, who have been teaching in the school, have resigned, and Mrs. Flora M. Berry, a former teacher, has taken up the work. This is one of the hard fields, although not a hopeless one. Mrs. Waters and Mrs. Enos are both members of the Provo church, and it is at their suggestion that this change has been made.

For Our New Possessions**Santiago, Cuba**

MISS ELMA G. GOWEN, upon her return to Cuba, was detained in Jamaica by lack of steamboat accommodations, and finally was compelled to take a steamer which caused her much discomfort, and was attended by positive danger. Miss Gowen is a brave soldier, however, and while she would not willingly repeat the experience, she saw a new phase of life. She speaks hopefully in her last letter. Forty-one pupils have been registered, and although the rains have injured the looks of the school-room, Miss Gowen looks forward to a prosperous year.

Ponce, Porto Rico

MRS. DUGGAN has remained at her post all summer during the temporary absence of Mr. and Mrs. Rudd to the States. She had hoped to remain in Porto Rico until next spring, when she felt she must take a needed rest after three years of constant toil in that hot climate. During the summer she has had the care of four churches, aided only by native helpers. In her last letter Mrs. Duggan feels that her future usefulness depends upon an immediate vacation. We are awaiting anxiously the next letter from this efficient toiler. She has done noble work.

For French Missionaries

MISS LEAH PERRON, after a year's absence by the sick-bed of her sister, has resumed work in Gardner, Mass. We hope to give a report of her work later.

Mrs. S. M. Cross has been visiting among the French people in Little Canada, Lowell, a part of the city which is densely populated. She has been allowed access to the homes, and the women have listened to the reading of the Testament, and several have been purchased. A young mother, with a family of five children, has decided for Christ, and her husband is studying the doctrines. Others are inquiring.

These French missionaries are ready to go to any part of New England where they are needed. Only Massachusetts has asked for them. The Corresponding Secretary will be glad to receive requests for these helpers in any town or city where there are French people who need the truth.

For Alaska

THE news from Alaska is very encouraging. Our new workers, Mr. and Mrs. Forby, have reached the field and have entered heartily into the work. Dr. Mills has arrived at Wood Island, and taken up his abode at the Orphanage for the winter. With these new helpers we hope that Mr. Coe will, in a measure, be relieved of the heavy burdens he has been carrying during the last months. We now have thirty-two children in the Orphanage, and more are anxious to enter. We have the room, but not the money to care for them. What shall we do?

We Need Your Prayers

WE ask the women of our churches to remember these fields and workers in their prayers. The great need of all lines of our work is more prayer. The waning interest in missionary information, and the lack of funds, can all be traced to a lack of prayer. If every Baptist woman would spend fifteen minutes a day in fervent prayer for our missionaries at home and abroad, we should soon see a revival of missionary interest. Pray!

Sow the Seed

ARE the winds of adversity blowing?
Heed them not, but continue thy sowing;
Thy handful of seeds,
Called "love and good deeds,"
May send a whole field all a-growing.

Are clouds of dark doubt o'er thee creeping?
Do thy sheaves seem scarce worthy of reaping?
Remember God's hand
Apportioned thy land,
Sow, and leave the result to his keeping.

— *London Friend.*

A Sabbath Day's Journey



WOMEN of New England churches have, from time to time, sent barrels of second-hand clothing to be used in our work. Needy students in the college have had the first claim to this clothing. But often there have been garments that would not fit our young men and women. These have been eagerly sought by parents of large families to help keep their children in Sunday school and in the public school during its short winter session. Thus we have become acquainted with many women living from two or three to eighteen or twenty miles into the country around us. They have repeatedly urged us to visit their churches.

So on Sunday, October 27th, Mr. Barrett and I drove twelve miles into the country to the Rocky Hill church. New England people would be surprised at the rough roads, the clouds of dust, and the absence of homes along the way. But the country is by no means uninhabited. Many negro cabins are built away back from the road in the fields, still white with the late cotton.

We found a neat church, painted without and celled within, standing in a beautiful grove with no dwelling in sight. Yet from the woods and over the hills in all directions came the people, until the room was well filled. Children, and even babies five or six months old, joined their voices with the amens of the elders. Sunday school was announced to be at nine o'clock and preaching at eleven. Yet when we reached the church about 11.15, Sunday school had just begun. The pastor, who, by the way, received both his academical and theological training at Jackson College, was teaching a large class of adults and using the International lessons. Many members of the class could not read the text, yet they seemed familiar with the story of Joseph. No other class had quarterlies or lesson papers, and, for the most part, they were without Bibles, the few used having been sent out from Jackson College. The infant class, consisting of about thirty bright and interesting children, was learning about Christ from a colored picture roll sent by a Northern Sunday school and received through our college.

Preaching immediately followed the Sunday school. Mr. Barrett was invited to preach and present the work of our school. The people listened eagerly, many of them having known little or nothing of the Baptist school for their children. Their lives are spent on the plantations, largely without newspapers or any means of knowing what is going on in the cities. They are led by a few who are in touch with the schools. The pastor gave me a cordial invitation to speak, and I was glad to press home the importance of an all-round Christian training for their daughters.

We were surprised to learn that the service was to be followed by a Woman's Missionary Meeting. This society does the work of an aid society in our Northern churches, helps the poor and aids in the furnishings of its own church. In order to reach another church in time, we had to leave Rocky Hill before the service was finished.

Driving back a few miles, we stopped at Spring Hope church. This edifice accommodates about three hundred people, is in a grove by itself like the other one, and we found it filled to overflowing, people standing on the outside. There had been a baptism, and many of the good sisters had "the power," or were "happy," as they term it. They walked about the church, gesticulated, and shouted, rivalling the preacher in noise. The pastor was one of the old time, not trained in the schools. He preached a plain gospel of truth and morality.

Here again the work of Jackson College was presented, and several students decided to attend as soon as the cotton picking was over.

At both these churches we were deeply impressed with the opportunity for service before educated colored people. Their influence is almost boundless. They may do the best kind of missionary service without leaving their own homes. Many of the young people do not realize the importance of attending school. One of our students remarked the other day that he thanked God for a "mind to study," meaning a desire to learn. We pray that more young people may awake to an appreciation of their opportunities.

Will the ladies of New England churches continue to send us barrels of clothing, as well as literature and picture rolls for these Sunday schools? ELLA M. BARRETT.



SENIOR CLASS, JACKSON, MISS.

Story of Mrs. Whaley's Life

THE story of Mrs. Whaley's life, as given below, would have very little interest to the average person. To those who know Spelman's history it is full of pathos. Born a slave, not until Spelman Seminary was established did she ever go to school. We well remember when this aged saint learned to read. How proud she was to read her Bible, and to learn to count, so "When I goes to the store they won't cheat me," as she often said. She loved Spelman and prayed for those who sent the teachers to her people. The Bible expositions in prayer-meeting, given in her quaint way, were rich; her faith was strong.

The first day after my arrival here, I attended the funeral of our dear Mrs. Whaley. It was such a simple little funeral. Only one man in the audience beside Mr. Whaley. The women of the society to which she belonged were present. There was but one mourner. Even Miss Giles could not be there. Miss Palmer, Miss Hawkins, and myself, with a few girls, represented Spelman. Doctor Carter spoke very tenderly of her life, her loyalty to church and school, and the many good works she did in her humble way. He dwelt on her cheery determination to use her every capacity to help others to be better. We could all learn a lesson from her to do what we could. I am sure all who listened thought of instances of her loving thoughtfulness. Though we often smiled at her quaint simplicity, we could but admire the spirit of the Christian which dwelt within. There were exercises in the evening in her memory, which I could not attend. The next day there were similar exercises for the President in the same city. I could but set the pictures side by side,—the high and the low. McKinley was a good man, I believe, but who shall say which shall be called to the higher seat in that day when we are told the last shall be first? I should rather risk Mrs. Whaley's chances than those of many who stand high in this world's esteem.

"Why, Sis' Whaley, I did not know you were here."

"La! chile, didn't you know Spelman's open?"

"Yes, I knew Spelman's open, but I didn't know you had come yet."

"Oh, chile, when Spelman opens, I open."

She was faithful to the last, coming last year when she could not study, but she just wanted to see us. Her husband was very kind to her. When she was unable to get all the meals for him, he took them at the restaurant; he would do anything to make her comfortable. More than once did they make substantial presents to Spelman in money. They were considered here much as the "widow's mite." If all gave in proportion to their abundance, Spelman would not lack. Her prayers in-chapel always touched

me as none others did. I shall hear them no more with the fleshly ear, but many a time I shall in imagination, and they will, as they have, inspire to fuller trust in the Master. They always came from a sincere heart, and I am sure went straight to the divine heart. There is one less to pray for us here, but one more in the Royal Presence to plead for us. It is well!

E. O. WERDEN.

Mormonism's Purpose

MORMONISM once taught and believed in the gathering of the saints to Zion. All that is now changed. "Dispersion" is the order of the day. "Dispersion" for a specific purpose. Having through Statehood come into power (and they are in power), they now propose, through colonization (settling upon the fairest lands in this region), to at least secure the "balance of power" in these inter-mountain States—Idaho, Montana, Wyoming, Colorado, Nevada, New Mexico, Arizona, California, Washington, and Oregon—and dic-

tate, therefore, to any dominant party the legislation which shall come before it. Be it known and remembered that "revelations" have gone forth time and again that "the next President of the United States would be a Mormon or one acceptable to the Mormons."

The reader may accuse me of pessimism, but all that is necessary for such conditions to be realized is to remain oblivious to the case as it is being worked out in their purposes. Come to Utah and live, not for twenty-four hours, but live here, and read and observe and keep track of things, and you will be aroused and stirred and impressed with the dangers which menace the American republic.—From Rev. J. L. Leitch, Supt. Utah Mission of Methodist Episcopal Church.



MRS. WHALEY



American Baptist Home Mission Society

Stephen Greene, Esq.

RARELY has the removal by death of one from our ranks been so unexpected, so startling, so deeply and widely lamented as that of our beloved friend and brother, Stephen Greene, Esq., of Newton Centre, Mass., on November 7th, in the fiftieth year of his age. Most unexpected was the event, for, in appearance, he was the incarnation of health and vigor, his splendid physique, clear eye, ruddy complexion, cheery spirit indicating a fund of vitality that gave promise of long years of service and usefulness. And this typified his Christianity, which was healthy, robust, hearty, straightforward, aglow with love to God and to all men. He was a most attractive character in all the relations of life. Cultured, yet warm-hearted, diligent and successful in business, yet fervent in spirit, serving the Lord; of sound judgment and broad sympathies, irreproachable, a model of Christian stability and fidelity, he won and held a large place in the esteem of all, especially of those with whom he was associated in denominational affairs. His brethren called him to positions of honor, and he invariably honored the position. In 1894 he was elected a vice-president of the American Baptist Home Mission Society, which position he held until 1897, when he was chosen president of the Society, serving with great acceptance during the usual period of three years. His annual addresses were strong and stimulating. The last of these, in Detroit, in 1900, attracted much attention, and started trains of thought and inquiry of far-reaching influence upon our organized denominational activities. He was a generous friend of the Society, taking a lively interest especially in its work for the negroes of the South. He will be greatly mourned and missed in our future convocations. The lines with which he closed his address at Detroit seem peculiarly applicable now to himself:

The Joy of Living

O give me the joy of living,
And some glorious work to do;
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day.

O give me the joy of living,
In the world where God lives, too;
And the blessed power of giving,
Where men have so much to do;
Let me strive where men are striving,
And help them up the steep:
May the trees I plant be thriving
While I sleep.

On the fields of the Master gleanings,
May my heart and hands be strong;
Let me know life's deepest meaning,
Let me sing life's sweetest song;
With some faithful hearts to love me,
Let me nobly do my best;
And, at last, with heaven above me,
Let me rest.

The Financial Outlook

FOR the first six months of the Society's fiscal year, according to the Treasurer's reports, there was an increase in contributions from churches, Sunday schools, individuals, etc., for general purposes, of \$2,053.53; a decrease in legacies of \$12,216.21; a decrease in amount released by death of annuitants of \$12,400. The total receipts for the same period last year were \$189,400.45; for this year \$149,793.22; or \$39,607.23 less than last year's. On the other hand, disbursements were \$6,980.02 in excess of last year.

These are not comforting figures. The first of November showed that the Society had been compelled to borrow \$75,000 to carry on its work. Salaries of missionaries and other expenses must be met. Additional amounts will undoubtedly have to be borrowed during the next two or three months.

What then is the outlook for the closing of the year March 31, 1902? Unless there are larger receipts than we expect from known legacies, and from other sources, there is danger of a debt of at least \$40,000. In a most remarkable manner God gave the Society timely succor three years in succession, and saved it from an accumulated indebtedness that would have been paralyzing. It is not to be expected that such timely relief will be constantly afforded. Larger gifts from the living are imperatively demanded, otherwise grave embarrassments confront us in our expanding work.

From the Field

THE notes by the editor of this department of ECHOES, the field secretary of the American Baptist Home Mission Society, are chiefly from the field. His trip of six weeks, from September 13th to November 1st, included the meeting of the Colored Baptist National Convention at Cincinnati, several days in Atlanta, attending to important matters in connection with Spelman Seminary, a visit to Jackson, Miss., to look after school property there, attendance at the Baptist General Convention of Indian Territory, at Muskogee, a week's trip into the newly opened Kiowa reservation, including a visit to the Indian missions, attendance at the Oklahoma Convention, at Enid, a visit to Bishop College, Marshall, Tex., and attendance at the Colored Baptist State Convention, at Tyler, attendance at the Colorado State Convention, at Cañon City, besides many other duties along the route.

SPELMAN SEMINARY rejoices in the completion of the extensive improvements that have been in progress the past year. The fine campus and splendid group of buildings are an ornament to the city, but even so, some adjacent property owners are unreconciled to its existence, and have made trouble about unimportant matters. Miss Giles and Miss Upton hope for a good attendance of Northern friends at the celebration of the twentieth anniversary of the founding of the school. This will occur November 14th to 17th.

JACKSON COLLEGE, Jackson, Miss., has been neighbor for several years to a white college, which located near by, after the colored school was established. Fear of trouble between the students of the two schools, travelling on the same street-car route to the city, and the desire of the white college for more land and buildings, led the Society to accept an offer of \$40,000 for the property, with the privilege of occupation until June 1, 1902. While in Jackson, the field secretary secured an option on a tract of 145 acres, beautifully located and adapted to industrial education, especially in agriculture, and on this it is expected to erect new buildings for the use of the school in the fall of 1902.

ONE year ago, after long and laborious efforts, the two conflicting Baptist conventions in Indian Territory were merged in one. The first meeting of the united body, at Muskogee, in October, proved that the union was complete. It was the largest, the best, the most methodical, the most spiritual, the most hopeful meeting ever held by the Baptists of the Territory, and marks the beginning of a new era in our work there. Particular interest was shown in the evangelization of the Indians, for whom \$2,500 was first appropriated. But few Indians were in attendance. Several of the stronger white churches in growing towns along the railways have become, and are becoming, self-supporting.

The Kiowas

A TRIP into the recently opened Kiowa reservation revealed the astonishing way in which a region lying waste for ages becomes the abode of civilized people in a day. Anadarko, Lawton, and Hobart, within thirty days have each several miles of streets, with numerous business houses and residences, interspersed with tents and campers in all sorts of shelters, and throngs on their streets. Trains are crowded with passengers, and long and frequent freight trains bear evidence to the enormous business being transacted. Other towns have also sprung up along the railway lines, while thousands of settlers are preparing to erect houses on their claims. The hum of industry is heard on every hand, where three months ago all was silent. Into this new region the friends of Home Missions must quickly put their liberal offerings if we are to seize and hold it for Christ. We found the Baptist ministers and people at the towns named, rallying for aggressive work, securing lots, and planning for building houses of worship, if they can get assistance from the church edifice fund of the Society. Indeed, at Anadarko, already a chapel—the first to be erected by any denomination—is nearly ready for occupancy, seating about two hundred people. Great demands like these must be met in a liberal way and met at once.

Transformation of the Kiowas

At El Reno, Oklahoma, I met an old army scout, part Mexican, part French, with some unknown quantities thrown in, who assisted in the capture of Lone Wolf, Big Tree, and other Indians of several tribes, which had been engaged in hostilities against Americans, and went with about seventy-five of them as prisoners to Florida in 1876. Between their wild and warlike character then and their present state, the contrast is most striking. Lone Wolf, Big Tree, Comalty, Goteb, and others foremost in the raids of former days, are living in neat houses, comfortably furnished, dress like Americans, have their horses and carriages, and are well advanced in Christian civilization. Some are raising crops, though they are not extensively engaged in agricultural operations. We met Comalty, one of the chiefs, going to Hobart with a load of sand to sell for plastering purposes, and another prominent Indian with his team hauling a load of wood.

In the selection of lands, the Kiowas have shown much sagacity, having taken a large portion of the best bottom lands along the streams. Every man, woman, and child was entitled to one hundred and sixty acres, which is inalienable for a long period. Some heads of large families have secured extensive holdings, and are in good circumstances for beginning their new experiment in civilization. It is the general impression, however, that the Indians will lease most of their land to white farmers rather than work it themselves. This will soon bring the whites and Indians into close proximity, the result of which upon the Indian character will be watched with much interest by all who are concerned in their evangelization.

The Elk Creek Baptist church, of which Rev. G. W. Hicks has been pastor for seven or eight years, has forty members. The Kiowas in that section number barely one

hundred. They have a neat chapel and parsonage, and forty acres of land, connected with the mission, are under cultivation. After passing the night with Brother Hicks, we attended a religious service, about eleven o'clock, at Comalty's camp, three miles away. Before the meeting, a woman's missionary society met under a brush arbor, where they completed a patchwork quilt, which was sold for one dollar, the money being applied to missionary purposes. In these "quilting bees" the Indian women take a lively interest. Mrs. Hicks and Miss Reeside were present, giving general directions to the work. The Indian women were vivacious like their white sisters when engaged in similar enterprises.

The preaching was through an interpreter, and was listened to attentively. The singing was in the Kiowa language, and was heartfelt. Lone Wolf wished me to convey to his white brethren in the East his Christian greeting and to say that he is pressing on in the good road.

After this service, eating our lunch as we travelled, Rev. H. H. Clouse, who had come to meet us, drove us in a comfortable carriage over the prairie to his mission at Rainy Mountain, twenty miles away. The church of which he is pastor numbers one hundred and seventy, all but ten of whom are Indians. Here the Home Mission Society has eighty acres of land under fence, and cultivated in part. There is a good chapel, parsonage, barn, windmill, and other appliances for the varied work to be done. In this region, tributary to the mission, are about four hundred Kiowas. At the camp meeting held in August there were five hundred people in attendance, the tract reserved for this purpose being covered with tents and large brush arbors in which meetings were held. On our way to the railway and post-office station of Mountain View, some five miles distant, we passed what is known as Big Tree's crossing of Rainy Mountain Creek, where, in a beautiful pool overshadowed by trees, Brother Clouse has baptized one hundred Kiowas. At breakfast Mrs. Clouse had invited Big Tree, his wife, and daughter, and it was a pleasure to hear him ask a blessing in the Kiowa tongue, and to see the interest he takes in the work of the mission. Mrs. Clouse, who works especially among the women, says that the Indian women are quite imitative, and are introducing into their homes a number of features which they find in her home, and that there are about fifty sewing-machines among the Kiowas. Until the coming of the railway this year, Mr. and Mrs. Clouse, for six years, lived over fifty miles from a railway station, and often for months saw no white person aside from those connected with the mission. Brother Hicks was even more remote. They are devoted to their work, the Lord having done great things for them whereof they are glad.

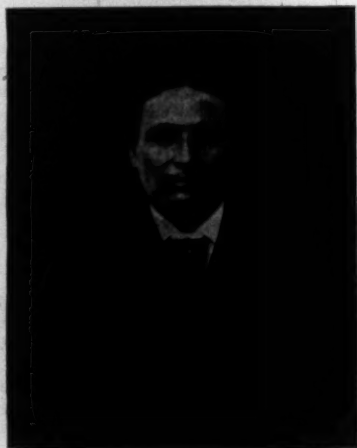
The Kiowas are reported to have increased sixteen in number last year, making the total a little more than twelve hundred. Some of them, separate from the Christian Indians, are ghost dancers; their camp being visible between Mountaid View and Anadarko.

The change wrought since I met them first at Anadarko in 1893, when they were almost untouched by the Gospel and by the better influences of civilization, is truly remark-

able. The United States Government is assisting in their elevation by the maintenance of a well-equipped school at Rainy Mountain, as well as by the appointment of a government farmer who furnishes seeds to the Indians, and gives them instruction in agriculture; also a field matron to work among the Indian women in their homes. Thus, there is every reason to expect that this interesting people will, in the next generation, be on the high road of Christian civilization,— trophies of the grace of God through the Gospel of Christ.

Lone Wolf's Address on President McKinley

AT Hobart, a new city in Oklahoma, near the residence of Lone Wolf, memorial services in honor of President McKinley were recently held, to which Lone Wolf was invited. Being unable to obtain an interpreter, he made his address in English as best he could. A gentle-



LONE WOLF, CHIEF OF THE KIWAS

man who heard it told me that the following stenographic report of his remarks and the comments thereon are substantially correct. He said:

"Mebbe so me not talk, mebbe so me not read, mebbe so me not make you understand when me talk. Me never go to school, but me not like I used to be. Mebbe so me better than me was. Me changed. Mebbe me paw was bad; he not know better. He not read; mebbe so he not Christian, for he lived long ago and go on the warpath and kill. Mebbe last summer me go to Washington to see McKinley. McKinley he work, he great father, he be fine man. Me shake hands with him and me proud. Me like him, the great father."

At this point Lone Wolf raised his hands in a gesture of sorrow and with tears streaming down his cheeks said: "Mebbe so McKinley dead; him gone; him no more walks, him no more speaks to his red children; him dead." With breaking voice, he continued: "Me not able to say what

me mean. Me know. Mebbe white people all over country, mebbe so; white people and Indians feel heap bad, — Kiowas, Comanches, Apaches, — sorry." With tears flooding his cheeks, he said: "Me sorry; me heap sorry; that's all." Notwithstanding his bad English and disjointed remarks, Lone Wolf made a wonderful impression on his audience.

How the Russians Came to Kansas

IN 1871, the Russian government gave notice that in ten years from that date, all Mennonites would be expected to bear arms, like the Russians. Now the Mennonites had lived in Russia for many years; many of them were born and raised there; they knew no other land, no other language save that of their forefathers, and they grieved at the thought of leaving the pleasant villages that they had made. They begged the Czar to let them live there as the good empress had done, but he would not. The Land Office at Topeka heard of their distress and sent a German agent to see them, and he led eight thousand of them to the promised lands of Kansas; there were heartaches at leaving, lamentations and tears; but it had to be; they would not fight, and so they came to Kansas. The railroad company spent \$10,000, building barracks for them to winter in. They spent the winter in the barracks at Topeka, but by the time the frost was out of the ground they had selected their homes. Most of them had money; some of them were well to do; they built sod houses; bought ploughs, and began ploughing. For the first three years they tried living in communities — in villages — as they had done all their lives, but at the end of that time they gave it up. It was all different in a country where each was to own his own land and be his own landlord. They took note of the natives, and the younger ones began to imitate the people who dwelt about. A few good crops gave them hope; they knew by the way the earth responded that this new land was a good land. The railroad company made concessions that amounted in the end to free transportation all the way from Russia for the colonists and their personal effects. In a few years they had fruit-trees growing and silkworms working on the young mulberries. They kept their faith, built churches, and thanked the Creator for having shown them the way to so fair a land. In six or seven years, some fifteen thousand Mennonites had come and settled in Marion, Harvey, McPherson, Butler, and Reno Counties. They believe that the New Testament is the only rule of faith; that there is no original sin; that infants should not be baptized; and that Christians ought not to take oath, hold office, or render military service. They were the best judges of land, says the Land Commissioner, that ever came to Kansas. Extremely industrious, honest, ever ready to help one another; took care of their own poor, ill, and aged, sent missionaries to the Indian Territory, and money to Russia. Nearly all of them own the land upon which they live; many are well to do, some are rich, and one at least a millionaire. They are farmers first, but merchants, millers, and bankers as well. — *Story of the Railroad, by Cy Warman.*

Perils of the Railway Pioneers



AS the waste widened between the little army of stake planters and civilization, their dangers multiplied. The grass grew shorter, the air clearer, the sky bluer, while the rivers, growing shallow, lay leagues apart, and often sank in the sand as if to escape the scorching sun. The wind, blowing steadily from the west, filled their eyes with alkali dust until they were almost blinded. Now and then a grim and bearded scout would cross the trail and warn them to beware of Indians. In addition to all these dangers, the scouts and trappers began to drop hints of Mexican marauders, half-breeds, plain white horse thieves, and highwaymen of almost every kind and color. In time it became necessary to work by day under the protection of an advance-guard, and they slept not at all, with gaunt wolves watching them from the neighboring sand hills. The fresh supplies that used to come to them once a week, came once a month now. Men grew weary of the cloudless sky and dry, white earth, and took their time. Others sickened and died. Mules and horses perished for want of water. Often at night, when the weary workers had fallen asleep, the Indian would rush the camp and stampede and carry away all the animals; sometimes wild tribes from the north would drive away the surveyors, pull up their stakes, and burn them or fling them away in the sage brush. It might be days or weeks before they were permitted to resume their work. At last the little army of locating engineers came near to the great Rockies and felt the cool breath of the mountain breeze that blew down from the snowy heights. Now, as the surface of this sun-dried sea grew rougher, heaving and rolling as the breakers that roll upon a lifting beach, it became necessary to employ constantly a guide; and guided by him, they came at last to the foot-hills, bathed their hot faces and weary feet in the cooling stream, threw themselves upon the soft sward, and were soon lulled to sleep by the murmur of the rill.

"Armies of men under thousands of officers shared this life, and vanished when their work was done, leaving the ashes of their camp-fires and unnumbered nameless graves. . . . All toiled together to clear a way across the buffalo preserves of the Indians and through the secret places of the mountains. . . . The level and chain, the six-shooter and the frying-pan, may be less picturesque than helmet, sword, and lance, but they stand for an infinitely finer heroism. . . . Some of the engineers sacrificed their lives to duty as simply and nobly as any soldiers behind their country's flag. They were the soldiers of civilization, opening a way that peace might follow. . . ." — *R. H. Preface to the Story of the Railroad.*

INDIAN UNIVERSITY, at Bacone, near Muskogee, is in a prosperous condition, so prosperous, indeed, that a girls' dormitory is greatly needed. President J. H. Scott has already won for himself a large place in the affection and respect of Baptists in the Territory. The convention held its educational session in the chapel of the university, and individuals pledged nearly \$600 for the education of needy students.

Progressive Northeast Cuba



On the 2d of this month I ran down to Minas to see what could be done about opening the work in that town. Bro. W. A. Nicholas, who lives there, and myself secured the use of one of the club-houses for holding a meeting.

About four o'clock in the afternoon we went out on the streets and gave notice, verbally, to a number of families that there would be a meeting at the place designated, at seven-thirty. The president of the club also ran up the Cuban flag on the building. He said that by this the people would understand that there was to be some kind of a *fiesta*, and when they came to inquire if it was to be a *baile* (ball), he would tell them no, but that it was to be *un meeting eclesiastico*. Well, when we arrived a half-hour before the time, the people had begun to gather, and at the hour appointed we had a house full and a yard full. There were perhaps a hundred people in the house, and nearly or quite as many outside along the veranda. The crowd included the principal merchants and other business men of the town, with their wives and children. The order was excellent, and attention marked. We could not then and there announce a meeting for the following evening, as we had not secured the use of the hall. It was afternoon next day before we knew we could have the use of the hall. We then made no effort to circulate the news, except to have the flag run up. Late in the afternoon a hard rain fell; the streets of the town were horribly muddy, and still more or less appearance of rain. Yet, notwithstanding all these unfavorable circumstances, we had about a hundred interested and attentive listeners.

The only Catholic church building in Minas is in ruins. No priest lives there. The 2,000 people of the town are entirely without religious instruction, and are ripe for the Gospel. I noticed, as I came down the road yesterday, there was a priest from Porto Principe got off there. They will, no doubt, go to work now to forestall our efforts.

I held the first service last night in Nuevitas. We had secured the use of one of the club-houses here also, and expected a large attendance; but at the last they went back on us, and sent word that the offer was withdrawn. A poor widow woman, who had never heard a sermon by an evangelical minister, offered us the use of her house, and there I preached. I left it to her and to some other friends of the neighborhood to invite the people, for I thought it not worth while to make any special effort to invite people, as we had so little room to accommodate them. The small room was full, and as many more on the outside. If we had secured a suitable hall, I am quite sure we should have had an attendance equal to that we had in Minas. There was great seriousness apparent in the little audience, and more than one who shed tears as I told them of the intercession of Jesus. The hearty handshakes and the earnest words at the close, showed plainly that there was real appreciation of these blessed truths, which they had never heard presented in this fashion before.

We must not lose these God-given and glorious oppor-

tunities to preach Christ to a most needy and ready people. We must rent houses at once in both these towns. Brother Nicholas, at Minas, would gladly lend us his house, but it will not hold half the people. There are houses here in Nuevitas also that might be had free, but they will not do for the same reason. As the mail goes out this afternoon, I cannot wait to include in this a report of the meeting to-night. The work in the capital is progressing satisfactorily. The congregation is becoming more settled and reliable, rather than increasing, though there are new ones coming all the time.

D. A. WILSON.

Sept. 10, 1901.

Among the Cowboys and Sheep-herders

THROUGH the busy summer season I have taken several trips, each ranging from two to two hundred and fifty miles; in all the places visited there is not a single place that a minister of any denomination preaches. At the close of a service it is a common thing to have some one come to me and say, "That is the first sermon, sir, that we have heard since we left the East;" and some one else, usually the mother of a family, as she shakes hands, asks, "Will you be back again soon, sir? We have lived here for ten years, and no minister has visited this place; on account of this some of my children have never heard a sermon in their lives."

At one of the schoolhouses the cowboys and sheep-herders had come in for twelve miles around; on the inside they filled all the standing-room about the doors, and sat on the window-sills, while on the outside their horses were standing, and from the horns of the saddles hung the leather straps with revolvers in the belts; and I knew as I looked into their faces that I was privileged to preach to men, the most of whom had not heard the Gospel for years.

Lost River, Idaho.

R. D. LATTER.

BAPTIST interests in Oklahoma are looking up. The wisdom of the Home Mission Society's policy in the early occupancy of railroad towns and cities appears in a marked degree here, where, as a rule, the churches at important centres have excellent locations, good houses of worship, able preachers, and growing strength. United, as never before, though financially weak, they are devising and doing liberal things in their convention work. Nowhere have there been larger and quicker returns for missionary outlay than in Oklahoma. New developments call for larger expenditures.

"Morning Faces."

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain,
Knocked on my sullen heart in vain,
Lord, Thy most pointed pleasure take,
And start my spirit broad awake.

— Robert Louis Stevenson.



Christmas Chimes

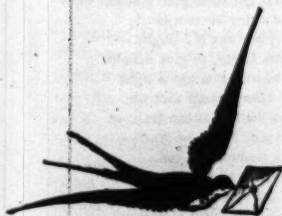


SWEET are the sounds of the Christmas chimes
 In the land of the ivied towers,
 And they welcome the dearest of festival times
 In this Western world of ours.
 Bright on the holly and mistletoe bough
 The English firelight falls,
 And bright are the wreathed evergreens now
 That gladden our own home walls.
 And hark! the first sweet note that tells
 The welcome of the Christmas bells.

They are ringing to-night through the Norway firs,
 And across the Swedish fells,
 And the Cuban palm-tree dreamily stirs
 To the sound of those Christmas bells.
 They ring where the Indian Ganges rolls
 Its flood through the rice fields wide;
 They swell the far hymns of the Laps and Poles
 To the praise of the Crucified.
 Sweeter than tones of the ocean's shells,
 Mingle the chimes of the Christmas bells.



The years come not back that have circled away
 With the past of the Eastern land,
 When He plucked the corn on the Sabbath day,
 And healed the withered hand;
 But the bells shall join in a joyous chime
 For the One who walks the sea.
 And ring again for the better time
 Of the Christ that is to be;
 Then ring! for the earth's best promise dwells
 In you, O joyous prophet bells. — *Selected.*



Father Christmas

DEAR father Christmas, hale and hoary,
Young and old, we greet thy face,
By our hearthstones hail thy glory,
And the bygone legends trace,
And with all time-honored reverence,
Toast thy ever-bounteous grace.

— John Moran.

Our Little folks

Band Exercise

By Anna Sargent Hunt

LARGE letters made of gilt paper on paste-board fastened to a standard, or placed on small advertising fans, should be brought to the platform by each one who takes part, and turned to the audience as the recitation is finished. Those having the letter T and M should go to the stage together. The leader of the band should ask the questions. It would add to the attractiveness of the exercise if, before it begins, the children, out of sight of the audience, should sing a Christmas carol. The verse, "Christ is born," in another column, could be sung to the music of Playel's hymn.

Christmas.

Who is coming, and what message do they bring?

CHILDREN, happy-hearted children,
Full of Christmas joy and glee,
Singing carols rich with meaning,
Welcome messengers are we, —
Telling how the blessed Christ-child,
King of all the heaven above,
Came to earth to be our Saviour,
And the Lord of life and love.

When was the Christ-child born?

POLIEST of all earth's children
Cradled in a manger lay,
While th' angelic hosts were singing
On the first glad Christmas Day.

Who came to see the baby Jesus, and what did they bring?

ROUND them see the shepherds stand,
Filled with awe, — that faithful band, —
By the angel's music thrilled,
How their hearts with praise were filled!
Worshippers the wise men were;
Gold and frankincense and myrrh
Were the treasures freely brought
To the King with wonder sought.

Where does Jesus now make his home?

IN all hearts whose doors stand open
For His coming — see, He brings
Priceless gift of life eternal,
While the wide world softly sings, —
Listen to the sweet old story, —
"Christ has come — the King of Glory."

Whom did our Saviour bid to come to Him?

SUFFER little children — oh, how strange that He
To the weak and helpless such a friend should be!
Surely we may love Him, for none may forbid
That we come and safely in His arms be hid.
With His hands upon us, what have we to fear?
While we listen closely and His words we hear, —
"Of such is the kingdom," — old, yet always new,
Loving, giving, serving, we His will may do.

What day do the children most love?

TODAY is the best and the brightest,
The gladdest of all the glad days;
The air is astir with our carols,
The oldest and youngest sing praise,
And Santa Claus fills all our stockings
With presents from top to the toe.
Oh, what can we give to the children
Who never the Christmas time know?

[Answer is made without a question.]

MOST ev'ry little girl, I guess,
Has got some pretty winter dress
That's just a tiny bit too short;
I'd give my best one if I ought, —
And ribbons bright, to give delight
To those who seldom get a sight
Of all the dainty things that we
Are just as used to as can be.
I'd like to give Parmalee Ann —
I'll ask my mamma if I can.
She's good, except a broken nose,
And then her eyes so sweetly close.
I'm 'fraid my beautiful Hortense
Would be too much, for where's the sense
Of giving what you like the best?

(I believe I've heard about that test.)
 Oh, dear, you *smiled* when I proposed
 To give the dress which I supposed
 My mama would so soon replace;
 And now you turn away your face,
 And *frown* because I hated so
 To lose the doll I loved, you know.
 Perhaps I *am* a selfish girl.
 And though my brain is in a whirl,
 I think I'll take Hortense to-night,
 And put her quickly out of sight,
 For fear to-morrow I'll repent,
 And I will see that she is sent
 To some poor child. I've never meant
 To be so mean on Christmas Day—
 I hope I've learned a better way.

To whom does the Christmas story come?

ALL the people hear it, surely,
 Rich and poor and high and low.
 Bond and free, — to all it cometh,
 None but may its teachings know.
 Aged pilgrims on life's journey
 Listen, and their hearts are light, —
 Little children learn with gladness
 That it makes their lives grow bright.

What is made possible to all the world?

SALVATION to a world in sin,
 Since none eternal life could win
 Except our Saviour paid the cost,
 And ransomed those that would be lost.
 'Tis true we celebrate His birth,
 How as a child He came to earth;
 But in our carols we may sing
 That He is crowned — our blessed King.

[To be repeated in concert.]

Star of Bethlehem! thou shinest
 Down the ages clearer still
 Than upon the shepherd's pathway,
 And our hearts with rapture thrill.
 Sing to-day ye Christmas angels,
 "Peace on earth, good will toward men."
 We will echo back thy music,
 And the world shall ring again —
 Sing and ring ye bells of Christmas
 All exultant be your strain,
 Tell how Christ was born our Saviour
 On Judea's starlit plain.

Some Christmas Customs

IN England festivities are begun on the vigil,
 Christmas eve; the village men and boys go
 about from house to house, singing carols far
 into the night. They come over the frosty
 earth, beneath the starlit sky, bringing the
 news of joy and peace to every household, like
 the angels on the first Christmas. They are
 called the "Waits," and are warmly welcomed,
 especially at the great houses, where they are
 feasted and sent on their way rejoicing. At midnight, a
 merry peal rings out from each church tower, till the hills

and valleys echo with the happy sound, and the air is full
 of gladness. Then there are the "Mummers," village folk,
 dressed in all sorts of fantastic costumes, who call at the
 manor house, and are brought into the great hall, which is
 hung with holly and mistletoe, and where masters and ser-
 vants spend a few hours in mirth and jollity.

In Southern Europe each church has its *crèche*. A space
 of about four square feet is railed off, and in it are placed
 a number of wooden figures, about the size of small dolls.
 The whole Christmas story is represented by them; the
 stable with the horses and oxen, the manger in which lies
 the Holy Babe, St. Mary and St. Joseph close beside him,
 the shepherds kneeling in adoration, while outside are the
 hills over which the wise men are hastening, led by the
 star which shines above the stable. For days before and
 after Christmas this place is surrounded by crowds, and
 little children are brought here to learn the beautiful
 story.

In some parts of Italy the midnight service on Christ-
 mas eve is called the shepherd's mass, for from all the hills
 which rise, fold upon fold, from sea to craggy mountains,
 the shepherds in their quaint dress of leather and sheep-
 skins, crook in hand, pour down in a long procession to the
 church, to worship the new-born Saviour, as, of old, the
 shepherds of Bethlehem left the starlit hills, and knelt be-
 fore the manger.

In Germany the Christmas tree is lighted on Christmas
 eve, and the whole household joins in singing a carol around
 it before the gifts are distributed. Every one is remem-
 bered, masters and servants alike, and in the midst of the
 rejoicings the little Christ-child knocks at the door, — a boy
 chosen for this great honor, who goes from house to house,
 telling the good news of Christ's coming, and is welcomed
 and rejoiced over by all as the representative of the dear
 infant Jesus.

In the Tyrol, where all the family attend the midnight
 service, a bowl of bread and milk is left on the kitchen
 table, and a bright fire on the hearth, in case the blessed
 Mother and Child may wander in from the mountains, cold
 and hungry, and the peasants believe that they will leave
 a blessing where they find food and warmth.

In Norway and Sweden, on Christmas eve, all the shoes
 of the family are cleaned and polished, so that you can see
 your faces in them. This to signify that everything is to be
 bright and happy during the coming year. Then the
 shoes are set in a row on the hearth.

These are but a few of the customs which cluster around
 this great feast, for almost every Christian country has its
 own, more or less beautiful and appropriate. — *M. E. J. in
 Young Christian Soldier.*

Christ is Born

SING, oh, sing, this blessed morn;
 Unto us a Child is born,
 Unto us a Son is given,
 God himself comes down from heaven;
 Sing, oh, sing, this blessed morn;
 Jesus Christ to-day is born! — *Hymn.*

The American Baptist Home Mission Society Receipts from New England for October, 1901

Maine.....	\$119.13	Massachusetts.....	\$1,852.04
New Hampshire.....	158.31	Rhode Island.....	117.38
Vermont.....	19.53	Connecticut.....	115.56
Total for New England, \$2,314.66			

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society, should be sent to Rev. F. T. Haslewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society For the General Work Receipts for October, 1901

Maine, \$122.02; Alfred Church, \$2.25; No. Alfred Church, \$4.00; Shapleigh, \$1.50; Harrington, Y. P. S. C. R., \$5.00; Springvale, \$12.00; Biddeford, 1st Church, \$2.47; Kennebunk Village, \$15.31; Morrill Church, \$1.00; Camden, Chestnut St., \$2.00; Islesboro, Sisters, \$5.00; East Sumner, \$2.50; No. Kennebunk, \$6.25; Harland, Mrs. M. R. Pratt, \$1.00; Rumford Falls Church, \$10.00; Cambridge, \$10.00; Lewiston, Bates St., \$23.00; Caribou, \$7.50; Skowhegan, Bethany, Miller Band, \$5.00; Lamoine, 1st, \$5.00; Lebanon and No. Berwick, \$2.00; Brewer, 1st, Band, \$2.00.

New Hampshire, \$75.45; Manchester, People's, \$2.40; New Boston, \$20.00; Antrim Church, \$5.50; Pittsfield, L. Elta French, \$2.00; Rumney, \$5.50; Pennacook, J. C. R., \$5.00; Nashua, 1st, \$15.00.

Vermont, \$50.20; Windsor, 1st Church, \$2.00; Brookline, \$2.50; Grafton, \$5.00; Vergennes, \$10.67; Addison County Ass'n, \$3.75; Montpelier, \$5.00; State Convention, \$4.37; Johnson, 1st, \$2.00; East Dover, \$13.91.

Massachusetts, \$119.02; Maplewood, \$5.00; Wakefield, \$25.00; Wakefield, Willing Workers, \$14.30; Allston, Brighton Ave., \$15.23; Weston, \$6.00; Adams, 1st, Primary Class, S. S., \$1.00; Adams, 1st, S. S. Class of Mrs. G. D. Thayer, \$1.12; Wachusett Ass'n, \$5.50; Bolton Church, \$11.00; Arlington, 1st, Y. L. Circle for Mrs. Duggan, \$5.00; Northboro, \$21.50; Lee, 1st, \$7.00; Pittsfield, 1st, \$15.00; Lexington Church, \$2.12; Worcester, 1st, \$4.00; Waltham, 1st, \$7.00; Marlboro, 1st, J. C. R., \$5.00; Marlboro, 1st, \$12.50; Fall River, \$2.00; Ladies, \$1.50; Lanesboro, Lend-a-Hand Soc., \$6.00; Egremont, \$1.50; Worcester, Main St., Y. L. M. Society, \$10.47; Mattapan, \$5.00; Fall River, Brownell St. Chapel, Lizzie Griffin Missionary Society, \$5.00; Berkshires Ass'n, \$1.58; Shelburne Falls, \$5.95; Shelburne Falls, Primary Class, \$2.65; Franklin Ass'n Basket Meeting, \$2.44; Sherman's Corner, \$7.50; Ashland, \$4.50; Boston, Clarendon St., Juniors, for work among Blanket Indians, \$25.00; Rowley, Miss L. R. Johnson, \$1.65; Westwood, A Friend, \$2.00; Melrose, 1st, Primary Dept. of S. S., \$6.97; Haverhill, 1st, Primary Dept., \$6.64; East Somerville, S. S. Class of Mrs. Holden, for Mrs. Duggan, \$1.00; Boston, Clarendon St., \$7.00; Worcester, Pleasant St., \$25.00; Dorchester, Blaney Memorial, \$10.00; East Somerville, \$50.00; Merrimac River Ass'n Basket Meeting, \$14.82; Brockton, North, \$4.00; Foxboro, \$7.00; No. Framingham, Park St., \$11.60; Wakefield, Carey Parlier Lights, \$23.30; Boston North Ass'n Basket Meeting, \$5.00; Boston East Ass'n Basket Meeting, \$5.71; Framingham, 1st, \$16.15; Boston, Miss C. L. Sutherland, \$1.00; Brookline, Mrs. M. B. Adams, \$50.00; No. Swansea, 1st, \$1.75; Needham, 1st, F. L., \$4.25; Brockton, 1st, \$26.50; Mattapan Church, \$10.60; Mattapan, F. L., \$1.00; Mattapan, Young People's Society, \$5.00; Middleboro, Central, \$5.00; Marshfield, 1st Church, \$14.00; Taunton, Winthrop St., \$32.48; Montague, Union, C. E. Society, \$4.50; Hyde Park, F. L., \$3.00; West Somerville, \$25.00; Manchester (Precious Jewels), \$10.05; Somerville, Winter Hill, \$30.50; Newton, Mrs. Ellen A. Harwood, \$50.00.

Rhode Island, \$29.16; Pawtucket, Woodlawn, J. B. U., \$5.70; Hope Valley, Finding and Doing Society, \$3.62; Wakefield, \$5.00; Point Judith Church, \$4.00; Providence, 1st Church, \$25.13; Point Judith, \$2.44; A Friend, \$50.00; Newport, Auxiliary, \$50.00; Providence, Cranston St., \$1.11; Pawtucket, \$5.00; Narragansett Pier, \$5.38; Providence, Roger Williams, \$5.68; Wickford, \$20.00.

Connecticut, \$20.14; Cromwell, \$28.00; Norwich, \$1.00; Brookline Church, \$11.00; So. Woodstock, \$4.80; So. Norwalk, Ladies' Ass'n, \$50.00; Wallingford, \$7.50; New London, 1st, F. L., \$21.00; Hartford, South, J. C. R., for Mrs. Owen's Work, \$4.50; Waterford, 1st, \$5.50; Bozrah Church, \$2.00; Hartford, 1st, (A thank offering, \$1.00), \$21.00; Danielson, 1st, F. L., for Mrs. Duggan, \$5.00; Norwich, Central Church, \$19.25; Wallingford, Juniors, for work among colored children, \$5.00; Meriden, 1st, \$24.05; Waterford, 2d, \$5.00; No. Lyme, "Light Bearers," \$7.50.

Miscellaneous, \$205.35; N. Y., Clifton, \$9.00; Interest, \$174.99; Literature, \$20.36; Sale of Bibles, \$1.00.

Total, \$1,714.34.

Alaska

Receipts for October, 1901

Maine, \$45.61; So. Paris, Busy Bee Band, \$2.21; No. Haven, S. S., \$3.50; Bethel Church, \$2.00; Waterboro, 1st Church, \$2.00; Springvale, S. S., \$5.00; Mt. Vernon, S. S., \$1.10; Machias, S. S., \$1.00; Brookline, S. S., \$1.00; Kennebunkport Village, S. S., \$1.00; Skowhegan, Bethany, Miller Band, \$5.00; Saco, S. S., \$5.00; Buckfield, S. S., \$1.00.

New Hampshire, \$40.00; Milford, S. S., \$20.00.

Vermont, \$5.52; Grafton, S. S., \$2.00; New Rutland, Mrs. A. M. Hazellon, \$2.00; Manchester Centre, S. S., \$2.50.

Massachusetts, \$59.64; Wollaston, S. S., \$10.00; Brockton, North, S. S., \$2.00; Worcester, 1st, Primary Dept., \$5.00; New Bedford, North, S. S., \$12.00; Amesbury, Market St., S. S., \$5.00; Wakefield, "Willing Workers," \$7.50; West Medway, S. S., \$1.00; West Townsend, S. S., \$1.00; Marshfield, 1st, A Friend, \$5.00; Christchurch, S. S., \$5.00; No. Tisbury, S. S., \$1.00; No. Scituate, S. S., \$20.00.

Connecticut, \$7.50; New Milford, S. S., \$5.00; Waterford, \$2.50.

Miscellaneous, \$201.53; Mich., Woman's Baptist Home Mission Society, \$50.00; Pa., Allegheny, Beth-Eden, S. S., \$51.00; Arizona, Toren, Anna J. Ritter, \$5.00; Interest, \$13.23; Calendars, \$1.29.

Total for Alaska, \$263.74.

GERTRUDE L. DAVIS, Treasurer.

Life Members

Maine, Waldoboro, Miss Grace B. Chapman.

Massachusetts, Amesbury, Mrs. Mary Ella Norcross; Winthrop, Mrs. H. Buchanan.

Rhode Island, Providence, Mrs. John L. Lincoln.

Precious Jewels

Massachusetts, Gorton, Ruth Evelyn Stevens; Manchester, George Dana Younger, Gordon Baker.

THANK God, there are some men and women full of the power of the Gospel who cannot rest satisfied till they have opened their very hearts and given the poor wayfarer man the only thing which is really their own—their faith, their faith, their energies, their hope of God—*Phillips Brooks*.

ALL friends willing to regularly send their religious and family periodicals, after reading, to some home in the West or South, destitute of good reading, can obtain addresses by applying to Miss Eva Howlett, Wakefield, Mass.

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Spelman Seminary, Atlanta, Ga. Miss H. E. Giles, Miss L. E. Upton, Mrs. E. M. Barrett, Miss C. M. Grover, Miss C. H. Denison, Miss Susan Harsh, Miss Lucile Hull, Miss Ada F. Jackson, Miss Nellie F. Munger, Miss M. J. Packard, Miss M. H. Parsons, Miss B. Peckham, Miss Eugenia Shapleigh, Miss Anna Sutter, Miss E. M. Werden, Miss M. I. Williams, Mrs. S. E. De La Motte.

Mather School, Braintree, S. C. Mrs. R. C. Mather, Miss E. E. Owen, Miss L. R. Kinsman.

Bartholomew Memorial College, Richmond, Va. Miss Fannie Jewett, Miss J. Blanche Burgess, Miss Belle J. Clark, Miss Susan Wheeler, Miss M. A. Tefft, Mrs. R. K. Jones.

Jackson College, Jackson, Miss. Mrs. L. G. Barrett.

Arkansas Baptist College, Little Rock, Ark. Miss Lillie L. Gibbs.

Coleman Academy, Gilhland, La. Mrs. O. L. Coleman, Miss L. A. Bryant.

Waters Normal Institute, Winton, N. C. Miss Cora B. Person, Miss Lizzie Edmondson, Mrs. Lillie Hope.

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Elk Creek Mission, Hobart, O. T. Mrs. George Hicks.

Provo Academy, Provo, Utah. Mrs. Elora M. Berry.

Fresno Mission, Fresno, Cal. Miss S. E. Stein.

Butte Mission, Butte, Montana. Mrs. J. Whitmore.

Sacramento Mission, Sacramento, Cal. Miss Eliza Willis.

Echo Mission, Volador, New Mexico. Rev. W. H. Rishel, Mrs. W. H. Rishel, Miss E. Rhoda Denman.

International School, Monterey, Mexico. Miss Bertha Westrup, Miss Ida Westrup, Miss Amanda Trevino, Miss Eliza Rocha.

Mexico School, City of Mexico. Mrs. M. E. Crisham.

Ponce, Porto Rico. Mrs. Janie Pritchard Duggan.

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Kadiak Baptist Orphanage, Wood Island, Alaska. Mrs. P. Coe, Mr. Frank Forby, Mrs. Frank Forby, Mrs. M. G. Campbell.

Bible Women for New England. Miss Leah Perron, Mrs. A. M. Cross.

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